

Blessed are the Ignorant. Darshan Diary. Monday 6 December 1976

Interview with Aneeta

Before coming to Poona Aneeta was involved in teaching Sufi dancing; mainly with women. Four years ago she spent some time with Pir Vilayat in the Alps, and through his encouragement, began to teach. Before meeting Pir Vilayat, Aneeta meditated for two years with Suzuki Roche, and had followed Baba Ra Das many came back from India.

Maneesh: Had you ever done any therapy.. Encounter groups?

Aneeta No, I didn't. I didn't trust therapy at all. I thought they were insane. I did go into therapy once, and the man told me that I was sick. I knew I wasn't sick. It was formal psychoanalysis, and he said that I was selfish because I couldn't adjust to the regular life like everybody else. He said, "You have everything and you are unhappy. You are the most selfish person I have ever met."

I tried to listen to him because I really was not resisting him, but something just told me that wasn't right. Although I went to three psychotherapists, they all seemed worse off than me!

It was at this stage that Aneeta went to the Alps to be with Pir Vilayat. There she went "totally into her insanity". She was initiated into the highest station in the order immediately after she arrived which did endear her to the hearts of the other disciples!

Aneeta stayed there for three months, being totally crazy and

yet feeling total support from Pir. She began to teach other women several times a week, and though she did not charge for the classes, somehow she was taken care of by others.

Aneeta: Then I saw Osho's picture. I've always loved Jesus so much, and I see Jesus not as a historical figure but as a consciousness. So when I saw Osho's picture, I had the same feeling—the feeling I've always had for Jesus, I knew I was with Osho.

I didn't know that I would ever come here but I knew there was a connection, very deep. I knew that I would never leave him. Even if I never saw him, I would never leave. But I didn't talk about it to anyone

Maneesha: Through all your searching, what was motivating you?—feeling that you didn't belong anywhere at all— that there was a place where you would belong?

Aneeta: No, I never thought that I would belong anywhere on this planet. You see, my home was in a certain consciousness, that I first felt touched by Pir Vilayat and then by another teacher, a healer. It was the world I shared with them. I just felt there at home, with them, but it is no place. So when I saw Osho's picture I felt already there. That was enough for me. I never expected to come here.

Maneesha: Did you first see Osho at a lecture? Any feelings on first seeing him?

Aneeta: It wasn't different from the first time I saw his picture because.. I don't know how to describe it.. But I met him not in that body, and so.. Ma Shradha (the Indian sannyasin with whom Aneeta is staying) says, "Don't you want to touch his feet?" I cannot not touch him! I feel totally within him already.

Shiva said (before Darshan some nights ago) that I had to sit at the back (because he felt I had some perfume). I can't sit in the back! I mean there is no back. He could have said to go home. He could have sent me to the United States, because I hadn't come closer, and I couldn't go further away. It's a very

funny feeling

Maneesh: So seeing him at the lecture was just seeing the embodiment of this consciousness?

Aneeta: Yes. I guess if I had to put it into words it would be just this gratitude. I feel life can be on any level, many levels—that this is just one of the millions of incarnations that we could be born into. We could be on another planet, in another solar system, could be in another time zone. For me the feeling when I saw him was, “How beautiful that I can be born in this time , on this planet, to meet this shooting star going this way.”

I was just grateful—that was the feeling I had. Sometimes it overwhelms me more than at other times, but it is almost constant.

Maneesh: So taking sannyas wasn't an issue with you?

Aneeta: No, it was no issue.

Aneeta said the name that Osho gave her—which means “love beyond morality”—seemed particularly pertinent to her. “I see that that was Janet’s problem (her former name was Janet). She had been very moral, trying to do right all her life, so Osho was talking to Janet.

Maneesh: Have you felt any different since you've taken sannyas?

Aneeta: Yes, I feel my mental handles on understanding things, are slipping. It's just happening. I am aware that I don't know what is happening really. I don't feel that I have any problems, and I don't feel that I understand. I just feel moment to moment that I'm just doing things. I don't even know what I'm doing. There's nothing I think I should do. Nothing has a value.

Maneesh: And this is a new state of affairs for you?

Aneeta: Yes, it is new. I never felt that it doesn't matter what I do. When Osho said to stay here, it was odd. I feel so strange in India. It's definitely not my earthly home, but

somehow that didn't make any difference. It doesn't matter to me where I am.

So that's how I feel here more and more. I will just do whatever.. I don't think I have anything I want to do here-not even to be with Osho, because I don't see how I can not be with him.

Ever since he gave me the name I don't feel that I prefer anything-and maybe that's what he means by "beyond good and evil". Because if he told me to go back to the States, I'd have the same feeling as if he told me to stay in the ashram.

I almost feel that I have no character. When he gave me my new name, he said "drop character", but I don't feel I dropped it. It was something had slipped out without me even noticing. I don't know where it went.

Maneesha: Has your dancing taken on any different quality since you've been here?

Aneeta: Yes. I think Osho has been teaching me. When I was ill, that night I felt Osho with me, totally. It was not like a dream, but I would have these different insights into dances to teach, and I had the feeling that Osho was telling me what type of dances he wanted me to teach.

Several dances here I've never taught anywhere before. I have brought no notes with me about my dancing, and I never try to remember anything. But that night Osho would say, "Write this down," and I would.

Maneesha: You'd actually wake up and write it down?

Aneeta: I'd wake up and write them down. I have now quite a few dances that I feel Osho taught me. Then I would get the feeling to change the words of the Arabic sometimes, but it just felt that was the thing to do.

So I have felt that my dancing is directed by Osho.

Maneesha: When you talk about Osho, do you regard him as

being like your Inner voice, or as a separate entity?

Aneeta: That is really difficult to answer because on one hand its an inner voice, but I also know it's Osho. I know it's not a vague inner voice. Its not what I call my inner voice, but its within.

I mean Osho wasn't in the room-I didn't see him-but I knew that it was Osho, and I felt that if I asked Osho-if I walked over to the house and asked him-he would have said, "Yes, it was me." I felt he knew what he was doing, but I don't know that for sure. I have the feeling that he ... came. It was a very funny thing. But it was as if I were inside him, and the voice was bigger than I was. It was like it came from the little place inside. It was like I was inside the voice of Osho.. That's more like how it was.

Maneesha: Have you found the people here who your teaching dancing, different from people anywhere else?

Aneeta: That's a funny question to because the dancing, on one level, is only for me. It is really my meditation, and I don't- on one level- care if anybody is there are not. I don't care if they like it or they don't. I don't care what it does for them or what it doesn't do. That maybe sounds really crazy, but I realised in my teaching in the States that I didn't care, and here it's the same.

I close my eyes a lot when I teach because it is an inner thing. Something is happening to me.. Something is teaching me what I am teaching. It's like something takes over and my voice becomes my teacher. My voice is lifting me to, as Pir Vilayat says, "the nostalgia" for this other place. At that time I am home-and to me that is the purpose of the dancing. Its to take me home to this place where I am totally in love with life or living or God or whatever. I'm just In love.. In a state of love.

So I don't really teach people. I am only concerned in getting home because I feel that when I am in that space, if people are open to that space, they can share it with me because they have found their own way-not because I'm home. When somebody's home, there becomes an opening for a space to

inhabit. And if they want to come in their own home then there's several homes, then there's several homes opening up here. I feel like it's a garden-the dancing. But I don't feel, on that level, that I teach.

There are times when I have my eyes open and I'm seeing people. It's very weird. I see-through people when I'm teaching. Sometimes I feel like Gurdjieff -that Gurdjieff energy is within me, and it surprises me because I'll feel so blissed out, but sometimes what comes out of my mouth is so devastating to the person! In that sense I teach people, but I don't like to do that-that's why I close my eyes a lot. I don't like to see because something comes out of my mouth.

Maneesha: So there's no particular feeling as far as people go?

Aneeta: There are a few people here and I can see that it is really right for them; it is really going to open them to this place, and has already-some people. In that sense I feel that this is the perfect place to do what I do because there's a ripeness. I guess people have gone through a lot of inner troubles and trials and dredging up of the bottom of their beings and it's like now they are ready for a refinement, for a.. I keep thinking of the word "exquisiteness".. They are ready to see their exquisite selves, and in the dancing, I think they will. So I think the people that are here are readier than any other people I've ever taught. So when he said to stay, it seemed to be the best place to be on the planet to do this.

Maneesha: For me, the dancing has brought or brought out a kind of magic atmosphere in the ashram. The energy has seemed to be building up anyway, but what you are doing feels to me like a gift.

Aneeta: It is a gift. I feel it is a gift to me because it is the only thing I have ever done in my life that makes me feel at home. I can feel that in Osho's presence, but nothing I have ever done creates that magic place like it does. Yes, it is magic. I am so grateful that Osho wants me to do what I love to do most!

Maneesha: What are your impressions generally of the ashram

and the people.

Aneeta: I think it's very beautiful that such a place can exist on the planet. The planet is so crazy in the type of environment that it has erected for the human spirit, and I feel how important an environment is. The environment-allowing the craziness of people's life patterns.. It can contain it. The environment is bigger than any freak-out, so it is like walking into a larger body than your own. You cannot be lost.

There is a feeling here that you will not drown. You may die (laughter) but you won't drown. And I love, I love the people that I see here. I love the willingness of them to go into their pain, the courage-and the lack of courage, both. I find it a very beautiful place.

I also feel it's a nursery school. I feel that we are just barely into nursery school.. and there's a joy about nursery school. There's a really primitive, infantile joy that I see here, but the rest of the planet has not even come to nursery school-I mean the society. So to admit to infancy. I see that people who come to this point are admitting that they're children, admitting that they need guidance, admitting that they are helpless. And that admission I find beautiful, because it was that admission in myself that allowed the whole angel world to come in. So I can only delight when I see other people realising that, because it is the only part of my life that has meaning.

I find people here very honest-honest with their ugliness and honest with their beauty.. open. I think honesty is loving. People have told me they don't think this is a very friendly place, but I don't feel that. I feel it's beautiful. I feel pain here.. I feel that the groups-crazy things that people do in the groups-remind me of my children. When they freak out and they say," I hate you, I hate you," I can see right through it. Through my seeing through it, then they see through it, and I feel that is happening around here a lot. People are saying things but there is some part of them that sees through it quicker here. I just find myself melting into a lot of people. I just feel how beautiful they are.. really beautiful. I don't know if they see how beautiful, but.. In the midst of someone telling me how ugly they are, I can see how beautiful they are. That

happens to me my classes in the States, but not so frequently. It happens to me continually here.

MANEESHA: Have you been to Esalen? Does this ashram have shades of Esalen for you or is it not remotely like it?

Aneeta: No, not remotely like it for me. Esalen is an arm of Western, material, inquisitive nature.. Greed. I don't see anything like that here. I don't feel greed. As a matter of fact I think it is the first place outside of a retreat meditation camp, that I've ever felt that.

Esalen epitomises, for me, wanting more--wanting to be the most successful therapist; wanting to be not only the most successful therapist but wanting to be rich.. making off people's problems and not seeing that if people didn't have any problems, they wouldn't be rich.

I don't see anything remotely like Esalen here.

Maneeshha: So for you the ashram is something far vaster and far deeper than just a therapy centre?

Aneeta: Oh yes. For me therapy is a very superficial activity. It can only be because our psyches are only superficial. We are not that. So here I feel that things are in perspective--the groups are only the beginning of peeling away of the onion..

In the West they think that groups are the onion--that you are your ego, you are your psyche, you are your body. They take everything about those things very seriously: the body should be in perfect shape, the psyche should be functioning optimally so it can control the world and be successful, be balanced, be integrated, be all these things. It's like collecting information about yourself.

Here I think it is the opposite. I really think that there is an underlying belief that you are trying to get rid of the ego--and to get rid of it you first have to see in to it deeply and then it will fall off itself. I have this feeling that this underlies the groups. Because there is nothing to get out of the group really. Take the groups--yes--but I keep having the feeling that there is

nothing to get out of them.

The West doesn't have that feeling, but says that you will be dead unless you take a group. I don't like that attitude. Well, it's not that I don't like it—I don't feel it's true. And so I never fit there (in Esalen) and I never could make it there because I don't charge for my teaching. I don't believe in not charging but I just haven't worked that out yet. In Esalen they charge thousands—you get \$one thousand or something for filling a class. Well, I don't think the values right. They say that if you don't pay, you don't value it. Well—I don't value it. If the value is in the money they pay—I just don't value it like that. Its value will come of its own if it is there. I just don't have the same understanding about it so I just don't fit into Esalen

All my life I've been taken care of. I work—I do what I feel life has given me a talent to do—So why shouldn't life take care of me? I don't see why it wouldn't. And it always has. Everybody—all my friends, my parents—say, “Some day, the day is going to come when you will understand that you have to be responsible like everyone else.” “I am responsible,” I say, “Because to be responsible means the ability to respond to life.”

Jesus has taught me everything. He says, “Look at the lilies. They don't worry; they are taken care of.” And really I'm no better than the lilies. I'm no worse either, but I'm just another thing of life bubbling up. I'm going to die and I am going to live and I'm not going to worry—because worry is life energy.

Maneesha: Can you talk about your feelings for Osho? Do you relate to him at all as a personality?

Aneeta: I love Osho and I'm so grateful that I love Osho. I'm a Bhakti, and I have grown in my life because of my love. When I fall in love I just.. fall in love.

And what a better way to learn than to be in love, so I'm definitely in love with Osho (laughing).

To me every movement is like an intoxicating breeze that he does, but it is not a possessive love. I don't feel I want anything from Osho that I don't already feel. It's like I feel with my

children. I am so grateful for life for bringing up their particular forms because in no other form was I touched the way their forms touch me.. and I feel that about Osho—that there is no other body that could contain all that his body does. In the whole history of life on any planet, on any level of being. I just feel.. Oh!.. Blown away, to witness, to be a receiver. To be a moon to that sun is such a blessing.

I feel contained in Osho. And not just in this lifetime. I feel there is some part of my being, some part of my essence, that will never part from Osho.

The Sufis say, “God is the lover, God is the beloved, and God is what is between you.” Well, Osho is an experience of that for me. When I’m loving Osho, I feel it’s God loving Osho. When I feel loved by Osho, I feel it is God loving God, and then there’s the time when there is nothing, there is just.. a thatness, “tathata“, suchness—I have no ability to put into words to say how I feel.

It’s like when I was a child and I would dream, oh if only I could see Jesus. Sometimes I would see his feet walking on the ground in my Imagination. Well, to actually meet Jesus is how I feel. I feel I’ve met Jesus.

I think I would die this very minute, I would leave my body, if I could really understand, if I could really see how precious is the gift of Osho. I think I could not contain it—I would die.

So my being is protecting me by not letting me, I guess, really experience that.. The magnitude.

Maneesh: what do you feel is his significance?

Aneeta: I believe that there are infinite realms of masters. There is no end to enlightenment. I feel that there are many stages of enlightenment on our planet; There are illumined beings and then there are illumined masters. I feel Osho is an illumined master and a world teacher—which I feel is much higher than just an enlightened being, because an illumined master must have had many enlightenments because there are many types of.. I don’t really know what I’m saying, but I think there are types of

beings, types of human that go through different kinds of archetypal experiences including enlightenment. And to be a world master you must have experienced all types within your own being, because you can only give what you are—on any level, me to you, you to me. I can only share what I am as a realised being. Whatever I've realised or whatever you've realised—we can only share that.

So a master can only share what he is. If he is only an illumined being then he can only share with a certain type of being.

I think Jesus was a world teacher too. I think that Osho was a world teacher too.. that there is no being, no human type that he does not encompass. I think he is working whether he leaves his body or not. It is just his nature to do what he does. So that if he is in his body he will reach some people he would not reach if he were out of his body..

I had this dream once where there are certain levels of being infinite, and at any point we can see a spectrum a little grosser than we are and a little finer. If you move in a position of consciousness, you still have so much vision but it's in a different place. Well, Osho's vision has encompassed the very gross. To me we are very gross for Osho's vision—I felt that in my first Darshan. I had a feeling of the grossness of our vibration and that he, goes way into other masters and into other realms of being, which he can filter through to us.. He can telescope aeons of time for us by his vision.

So by his willingness, by his ability, to become as gross as us, he is letting vibrations come in to us that were not actually capable of ourselves. So that that by being in his consciousness.. see, he might have been in my consciousness in America, but I don't know if I was in his consciousness. By passing my dense vibration in front of him, I'm now in his consciousness.

It is not a question of choice—He's like an open radar screen. Whatever being—whatever particle of dust—passes before him is forever printed on that consciousness. That's what I feel the gratitude for—being a particle of dust. All of a sudden I know that forever I'm going to be there now—not because he chose me, but because life did.

The significance of him is more significant than any other happening on the planet to me—to have such a filter and step-down transformer, because he more than any other being on this planet, can help the planet to evolve. The whole planet is evolving because of Osho.

His consciousness is so vast—and it will continue going on after he leaves his body, as masters are around us all the time but very few of us are open to them.. Very few. so they're constantly knocking—I feel they are, and I feel how blind we are. It takes Osho who, if you are at all sensitive, you can't miss—even though some people do. It's only relative because were all missing masters all the time. They're all around. They're constantly giving the same kind of love that Osho is giving.. The same kind of consciousness.

Being in the actual physical vibration of Osho is so important because we identify with our bodies more than our etheric bodies—especially western people. Because we identify with them so much it takes a physical master—so his significance is fantastic. Actually no greater than any other master but in fact greater because were not open to any of the other masters.

Osho to me.. It is a sacrifice. Osho has sacrificed such realms to be with us. Sometimes I have glimpses of how he must miss companions. I don't know.. It must be like being a very refined gentleman and being among pygmies. I mean there's some pleasure—they are charming (laughter)—but it must be a sacrifice for him. His love.. the way he looks at people who come to him.. mmm!.

Pir Vilayat used to tell me that you can never become what you can't see. He went to see this holy man when he was a child—eight years old. He hiked up into the Himalayas to see this holy man.

The holy man looked at him and he said, "Why have you come all these days, all this way, to see who you are, yourself? I am no other than you, Pir Vilayat said that haunted him—because he thought there was no answer to it. It finally dawned on him and he said, "I did not know who I was until I could see it in another."

Osho is doing that for all of us. We cannot see anything were not ourselves and yet we cannot imagine an Osho. But seeing him shows us our own perfection. We know on some level that we cannot see what we are not ourselves, so we know we're seeing ourselves. We are human—he is human. We have this connection. We must be who we are seeing. And we are in love with his exquisiteness, so he's luring us to become in love with our divine self. Once we've fallen in love with him it just starts growing in ourselves.

We just start becoming.. We emulate, because we're children in nursery school and children copy—they mimic. We are beginning to mimic Osho.

The Sufis have this practice called tasuwari—when you visualise your master.. You visualise him walking alongside you, you visualise him inside you, and pretty soon you start acting like a master. And you grow in your consciousness because of mimicking, because our physical behaviour is so tied to our minds that you cannot behave in a certain way without affecting the brain cells, and your whole behaviour.

If you start drinking tea like Osho, pretty soon the consciousness that is in that drinking tea comes into you. I think that's really what he is doing. He is just being the model.. He knows to that nobody can ever be the same as the model, so there is no danger of really copying, but by acting “as if”.. Even without our knowing. I can see how people walk.. Like Teertha walks.. I don't know how he used to walk—but there's a quality in Teertha that's emanating Osho.

It isn't a question of male, female, either, because in some ways I think that Osho is more feminine than masculine. So it is not that he is just a model for the men.

I still feel the tolerance for people that Osho has, comes through more and more people. I feel it in people's presence—on a deep level; not just a saying, “I accept who you are”—on a deep level there is no need to reject anybody's trip, anybody's dance, so I see Osho infiltrating people.